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gives ample evidence of wide research and critical ability, but suffers, notably in discussing the Cult of the Saints, from the limitations in point of view that are suggested by the *imprimatur* which it bears on one of its fly-leaves.

GRAPOW, H., et al. *Textbuch zur Religionsgeschichte unter Mitwirkung*. Leipzig: Deichert, 1912. vi+372 pages. M. 6.

A number of scientists have joined in the endeavor to give us in this book a plastic impression of the ancient religions—paganism, as the editor terms them collectively—in contrast to the Jewish and Christian faiths. A wide area is embraced. From the farthest East we penetrate slowly into India, Babylon, Persia, Egypt, down to Greece and Rome and farther north to the old northern sources of German religion. Naturally out of such rich contents only extracts could be given, furnishing material for further and more detailed study.

The aim to select from the innumerable existing translations and collections the characteristic features so as to give a picture of the cult, ritual, ethical, philosophical side of religious phenomena is on the whole happily attained. By instituting comparisons we can see how the eternally same problems that are just as alive in our culture were solved in different ways by different peoples in different times and places; how the practical or artistic side gets the upper hand in the realization of the inner tendencies combined with the influence of outward and social conditions.

It is inevitable that such a book should fall short of entire impartiality and objectivity in its selections and appreciations, but for all that it is a valuable guide to the student as a source book and as an index to the fuller original material.

MARTIN, ALFRED W. *Great Religious Teachers of the East*. New York: Macmillan, 1911. v+268 pages.

These are scholarly addresses in popular form upon such subjects as the discovery of the sacred books of the East, Gotama the Buddha, Zoroaster, Confucius and Lao-Tze, the prophets of Israel and the commonwealth of man, Jesus, and Mohammed. While the Society for Ethical Culture accords to its lecturers entire freedom of thought and of speech, these lectures are not characterized by modern radicalism, certainly not as regards Jesus.

#### CHURCH HISTORY

BROWN, LOUISE FARGO. *The Baptists and Fifth Monarchy Men*. Washington: American Historical Association; London: Henry Frowde, 1912. ix+258 pages. \$1.50.

This book is the result of extensive and minute research. It is the Herbert Baxter Adams prize essay in European history, 1911. The author starts out with a fairly clear distinction between the Baptists and the Fifth Monarchy men. But the distinction becomes often blurred, and sometimes can hardly be seen at all. She constantly takes the fanatical and visionary people who go by the name of Baptists and makes them represent the denomination as a whole. She is much under the influence of Mr. S. R. Gardiner, with this important difference: Mr. Gardiner, e.g., in his Cromwell's *Place in History*, thinks that Cromwell utterly failed in his own time, yet that he was a typical nineteenth-century man. But Miss Brown does not bear in mind that the Baptists had great fundamental principles which the Christian world